

A ^{5.}
Moderate Answer
V N T O
Dr. BASTVICKS BOOK;
CALLED,
Independency not Gods Ordinance.

WHEREIN,
Is declared the manner how some CHVRCHES in this
City were gathered, and upon what tearmes their Members
were admitted; That so both the Dr. and the Reader may
judge, how near some Beleevers who walk together in
the Fellowship of the Gospell, do come in their
practice to these Apostolicall rules which are
propounded by the Dr. as Gods method in
gathering Churches and admitting
MEMBERS.

By HANSERD KNOLLYS.

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Dr. BASTVICKS BOOK;
VINTO
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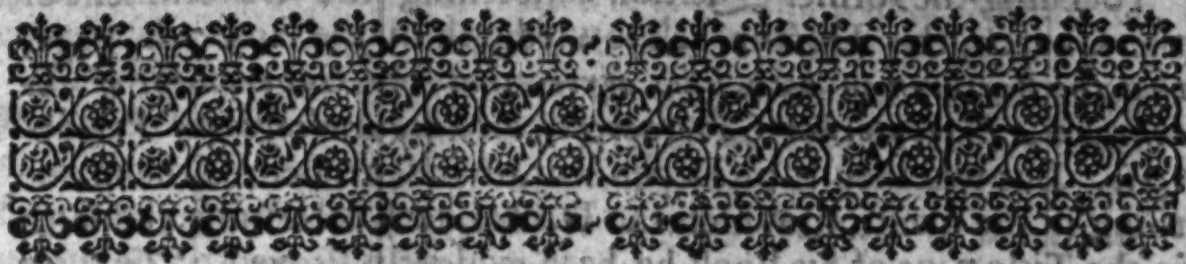
It declared the Church of England to be the only true Church in this
City were gathered, and upon what terms their Members
were admitted; that is to say, that they should be baptized, and the Holy Spirit
judge, how far they were to be received, who came in their
the following of the Lord, who came in their
practice of the Lord, who came in their
proposed by the Church of England in the
the Church of England, and the Church of England.



By HANSARD KNOWLES.

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1645.



A Moderate
ANSWER
 UNTO
 Dr. BASTWICKS Book;
 CALLED,
Independencie not Gods Ordinance.



Assing by many things lesse considerable, because I intend brevity; In the 7th. page of the Doctors booke, There is a twofold Question betweene them called PRESBYTERIANS and their Brethren who are termed INDEPENDENTS. The first is, concerning the Government of the Church, viz. Whether it be Presbyterian-Dependen, or Presbyterian-Independent? The second Question is, concerning the Gathering of CHURCHES.

A moderate Answer unto Dr. Bastwicks Book, called;

Touching the former Question concerning the Government of the Church, the Doctor acknowledgeth in the same 7th. page, *that the Brethren on both sides agree, that the Government of the church is a Presbyterian-Government, both acknowledging a Presby-terie.* But whether it be Dependent, or Independent is the maine thing in the question, which the Doctor doth determine, and saith in the Title page of his book he hath evidently Proved. *That the Presbyterian-Government-Dependent is Gods Ordinance, and not the byterian-Government-Independent.*

I intend not to strive with the Doctor about wordes, and therefore touching the two Termes, to wit, Dependent, and Independent; I shall onely say this at present: That if by Independent the the Doctor indeede mean (as it doth appear so to my understanding by many passages in his booke, he doth intend) a Presbyterian-Government, which hath not Dependencie upon any in matters meerly Ecclesiasticall (but upon the Lord Jesus Christ, Who is the Head of the Church) And if by Dependent hee also indendeth (as in many other passages in his booke seemeth to me to be his meaning) a Presbyterian-Government, which hath a Dependencie upon a supream Judicature of a Common-councell of Presbyters, and who must in matters Ecclesiasticall be subiect unto the Decrees, Sentences, Constitutions, and Commandments of a Common-councell, Colledge or Consistorie of Classicall, Provinciall, or Synodicall Presbyters; Then I do conceive the Doctor hath not proved, (nor will he ever be able to prove) That the Presbyterian-Government-Dependent is Gods Ordinance; And I hope to make the contrary plainly appear both from cleere Texts of Scripture, and the Doctors owne bookes. And seeing that the Doctor hath in the 6th. p. of his Book desired all his Christan Brethren in the Deciding of this Question to take the Word of God into their Hands, and with the Noble *Bereans* to sit downe and examine, whatsoever shall be said on either side according to the Scriptures: I willingly make the same request, as most desirous, that this short Answer may abide the like triall, and be weighed in the other ballance of the Sanctuary against the Doctors Booke.

Now that all things may be handled in good order, and in a
Metho-

Methodicall way, the Doctor hath reduced the whole disputation concerning this first Question into four Propositions, page. 11.

The first, that there were many Congregations and severall assemblies of Beleevers in the church of Ierusalem, in the Which they enjoyed all acts of Worship, and all the Ordinances amongst themselves, and did partake of all acts of Church-fellowship, especially of preaching, and in the Administration of the Sacraments, and prayer, and that before the Persecution we reade of, Act. 8. 2.

The second, That all these congregations, and severall assemblies made but one church.

The third, That the Apostles and Elders governed, ordered, and ruled this church joyntly, and by a Common-councell, and Presbytery.

The fourth, that this church of Ierusalem, and the government of the same is to be a patterne for all severall congregations and assemblies in any City or Vicinity to unite into one Church, and for the Officers of those congregations to governe that Church joyntly in a Colledge or Presbyterie. These are his four Propositions.

But before hee comes to the proof of these particulars hee saith it will not bee amisse in generall to take notice, That all the Churches we read of in the New Testament, were Aristocratically and Prestbyterially governed, and were all Dependent upon their severall Presbyters, and produceth divers places of Scripture to prove the same, and two sheets are spent wholly in proving thereof from the 12. page to the 29. All which (should it bee granted) only proves. First, That in every City or Church there was a Presbiterie, Acts. 14. 23. *καὶ ἐπορεύθησαν εἰς τὰς πόλεις καὶ ἐκτίθησαν ἐν αὐταῖς ἐκκλησίας*; cumque per suffragia statuisent illis per singulas Ecclesias seniores, that is, When they had ordained them Elders in every Church by the Suffrage or stretching forth of Hands, also Titus 1. 5. *καὶ καταστήσεις ἐν πόλει πρεσβυτέρους*, & constituas oppidatim seniores, that is, And thou mayest Ordaine Elders towne by towne, or city by city, or village by village.

Secondly, that as there were Apostles and Elders in the Church of Ierusalem, Act. 15. 2, 4. So there were Elders in the Church of Ephesus, Act. 20. 17, 28. And in the Church of Corinth, and in the Church of Galatia, and in Philippie, &c.

Thirdly, that these severall Churches were Dependent upon their

A moderate Answer unto Dr. Bastwicks Book, called;

their severall Presbyters, and were to obey them who had the rule over them, Heb. 13. 7, 17, 24. Or who were their Guides, *οὐδὲ τῶν ἡγουμένων υἱῶν, Obedite duobus vestris*, that is Obey your Guides.

Fourthly, that this Presbyterian-Church-Government, God hath appointed as his Ordinance, to be continued to the end of the world, the which whosoever resisteth, resisteth the Ordinance of God, but it doth not prove. That this Presbyterian-Church-Government is Dependent upon a supream Judicature of a Common-councell of Presbyters, or that they must submit, and subject them themselves and their churches unto the Decrees, Sentences, Constitutions, and Commandements, of a Common-councell, colledge, and court of classicall, or Synodall Presbyters, which the Doctor should have proved, for such a Presbyterian-Government he intends, as may appeare by the Doctors owne words, pag. 17. 18. *As for the Presbyterian Government (in the sence that I understand it) there is nothing more cleare to me in all the Scripture: Yea the very word and name of Presbytery signifieth, a Magistracy, or Aristocracy, or Signory, or court. And as the word is taken in the civill Polity and Government, so in the Ecclesiasticall, by a Presbytery wee understand (saith the Doctor) page 18. A Religious, Grave, Solld, Learned, and Wise Councell of Divines, Ministers, &c. Without whose joynt and mutuall accord, or agreement and common-consent nothing ought to be done or transacted of publicke concernment. And to make this good, to wit, That the Presbyters of particular congregations or assemblies of Belcevers, and their Churches ought to be subject to a Common-councell or Court of Presbyters. The Doctor urgeth that Scripture, the third Epistle of John, the 9. 10, 11. verses, as an invincible Argument.*

You shall finde it thus expounded by the Doctor pag. 15. 'And therefore when *Diotrephes* assumed to himself, and his particular congregation a power and authority to rule according to his will and pleasure, without the consent of the Presbyterie, and opposed *John* the Presbyter, He sharply reproves his proceedings, and signifies to the Church; That when he came he would remember his

his words, and teach him how to prate against the Presbytery
 with malicious words; Which is an evill thing in him saith St.
John. It was evill in him to assume unto himself, and his parti-
 cular congregation, that power that belonged unto the colledge
 or councill of Presbyters, and was to be moderated and exercised
 onely by the conjoynt, and common-consent of the Presbytery.
 For God hath appointed, that the Church should be governed by
 a Presbytery; and *Diotrephes* would have his congregation In-
 dependent, and have an absolute jurisdiction within it self, which
 saith St. *John* is an evill thing.

Now let the Reader judge, whether the Dr. be not much mis-
 taken in his Commentary-exposition and application of this place
 of Scripture. And let me give you to understand, that St. *John* saith
 verse 9. *I wrote unto the Church*. Or as *Beza* upon that verse,
ἔγραψα πρὸς ἐκκλησίαν *Scripti nonnihil Ecclesie*, that is, I have writ-
 ten something to the Church. But seeing no mention is made of
 any perticular Congregation, how can the Dr. so confidently af-
 firm that it was his particular Congregation? Now the Reader
 may see plainly, That the Dr. can expound those Brethren and their
 Elders or Presbyters, which the Scripture calles a Church, to be a
 particular Congregation. And what it was which St. *John* had
 written to the Church is not in this Epistle, nor any other Scrip-
 ture, declared, except it was, to receive those Brethren, which he
 saith verse 8. ought to be received, and verse 10. whom *Diotrephes*
 would not receive, how then doth the Doctor say? That *Diotre-*
phes assumed that power to himself, which belonged unto the Colledge
and councill of Presbyters; Without whose joynt and mutuall agree-
ment, and common-consent nothing ought to be done or transacted of
publike concernment. Is the receiving of Brethren, or casting out
 of Brethren a power which belongs to a Colledge of Presbyters,
 and neither the one nor the other may be transacted by the Elders
 and Brethren of a particular congregation, unlesse the court or
 common-councill of Presbyters conjoyntly consent unto it? Let
 it be also considered, That *Diotrephes* opposed the Brethren and
 forbade them, that would have received those, who St. *John* saith
 verse 8. we ought to receive, yea and cast them ought, vers. 10.
καὶ οὐ βούλομαι καὶ ἐγὼ, καὶ οἱ ἐκκλησίας ἐμβάλλει & volentes (admittere) pro-
hibet

hibet, & de Ecclesia dejicit. That is, and forbiddeth them, that would
 (or are willing to admit them) and casteth them out of the church,
 to wit, excommunicates them. Doth it hereby appear that *Dio-*
trophes would have his congregation Independent? and have an
 absolute jurisdiction within it self. No, but *Diotrophes* would
 Lord it over the church, and have the pre-eminence above his
 brethren, whether fellow Elders or fellow Saints, verse 9,
ἢ ὅτι ἐναντιώμεθα αὐτῷ διότι ἐπὶ ἑαυτῷ ἀγαπᾷ τὸν πρῶτον ἐν αὐτοῖς *Dio-*
trophes; that is, But *Diotrophes* loving the primacie amongst them.
 He would be the Primate and Metropolitan of the church, and have
 the Pre-eminence of all the Presbyters in it, and Brethren of it.
 The Doctor could have urged this Scripture against the domineer-
 ing Prelates, and why should he marvel, that his Brethren should
 now urge it against the court of Presbyters. It is confessed *Diotre-*
phes did that which was evill in usurping Authority over the
 church, and those Brethren, whom he cast out of the church; But
 that he was the first that opposed the Presbyterian Government,
 or that he did affront a Court and common-councell of Presbyters,
 is more then I know, or the Doctor can prove. For had *Diotrophes*
 done so, why was he not convented before them, surely the Apo-
 stle and Elder St. *John* would rather have written to the colledge
 of Presbyters (if there were any such) then to the Church, or in
 writing to the Church, would rather have sent him a summons to
 appear at some consistorie before the Court and common-councell
 of Presbyters, then to warne them to take heed of his evill, that
 they did not follow it: And doubtlesse St. *John* would have writ-
 ten thus, *Diotrophes* loves to be a Primate among you, wherefore
 when the Presbyterie that is to say, the Magistracy or Signory of
 grave, solid, learned, religious, and wise Divines and Ministers
 come to keep order, and met together in a Court and common-
 councell, I will remember his deeds, and inform, or complain to
 the Court and common-councell of Presbyters, that he prates
 against us (the Presbyters) with malicious words. But the Apo-
 stle St. *John* (did not know any Court or common-councell of
 Presbyters, neither Classicall, nor Syned call, to appeal unto)
 [Nor can the Doctor make good those Appeales he mentioneth
 pag. 10. to be according to the Scripture of Truth, to wit;
 'That

Independency not Gods Ordinance.

That every perticular man, as well as any Assembly or Congregation, may have their appeal to the Presbyterie of their Precinct, hundred, or division under whose jurisdictions they were; And if they finde themselves wranged there, then they have appeales to some other higher Presbytery or Councell of Divines for relief and justice. I onely ask the Doctor how he can prove these appeales by Scripture; and if he could, whether that higher Presbytery or Councell of Divines, (especially if they may say the Holy Ghost and we) be not as Independent as these Brethren and their Churches, against whom the Doctor hath written: And if so, then such a high Presbytery or Councell of Divines, is not Gods Ordinance, by the Doctors own confession and Affirmation.] Therefore the Apostle writes to the Church or perticular Congregation whereof *Diotrephes* was a Member and an Elder, whom he knew had power to judge him, as well as the Church or perticular Congregation of Corinth had power to judge them that were Members therein. 1 Cor. 5. 12. 13. And therefore might as warrantably admonish *Diotrephes*, as the Church of *Colosse* might *Archippus*: Coloss. 4. 17. 'And if nothing of publike concernment ought to bee done or transacted without the joynt and mutuall accord or agreement, and common consent of the Presbytery; *John* the Presbyter would not have transgressed so farre, as to take upon himself this Authority over *Diotrephes* to tell the Church of his faults, and to say he would remember him and sharply reprove him, and teach him to prate against the Presbyterie with malicious words, which belonged to the Court and Common Councell of Presbyters: But I shall have a just occasion to say more touching this matter in the answer unto the third Question, and therefore passing by the objection with its answer mentioned page 19. to the 29. unto its due place. I shall desire seriously to consider the Doctors proof of his first proposition, which he laboureth first by producing such Scriptures, as he conceiveth make for the manifestation of the Truth, and from thence frames and formeth his Arguments. 'His Scriptures are these, viz. Matth. 3. vers. 1. 2. 5. 6. Mark. 6. 20. 21. Matth. 14. 5. and Luk. 20. 4. 6. And divers other Scriptures, which you have at large set down in the Doctors Book with his Arguments framed from thence, pag. 39. to 82. where this first proposition endeth. The summe of all which, I shall give the Reader to understand as briefly as I can, to wit: 'Where there was an infinite

A moderate Answer unto Dr. Bastwicks Book, called ;

multitude of Beleevers, or a very City of Beleevers, so that they kept a tyrannicall King in awe, and all the Magistrates and Elders in whose hands was all the power and Authority, even a world of Beleevers, with many Rulers and men of great place and Office, with such an increase of multitudes of Beleevers, 8000 new Converts besides women and children, yea many 10000. of Beleevers, and where there were almost an hundred Preachers and Ministers, besides the 12. Apostles, and all these continually taken up in Prayer and Preaching, There must of necessitie be many Congregations and Assemblies. But in the Church of Jerusalem there was an infinite multitude of Beleevers, and a very City of Beleevers (which kept Herod himself, the tyrant in awe, and all the Magistrates and Elders) even a world of Beleevers, with many Rulers and men of great place and Office, with an increase of multitudes of Beleevers, and 8000. new Converts besides women and children, yea and many 10000. after all the persecutions, and almost an hundred Preachers and Ministers besides the 12. Apostles, and all these were continually taken up in Prayer and Preaching; Ergo, they must of necessitie be dispersed into many Congregations and severall Assemblies. I do deny the Minor proposition of this Argument. Neither hath the Doctor proved, That there was an infinite number of Beleevers, nor a very City of Beleevers in the Church of Jerusalem. The Scriptures quoted by the Doctor speaks no such thing; those places in *Matthew, Mark and Luke*, tell us of very many who were baptized by *John*, and by Christs Disciples, but do not declare how many of these baptized persons were of the Church in Jerusalem; and the Scripture witnesseth *Acts 9. 31.* that there were Churches throughout all *Judaea*, as well as in Jerusalem, and for ought I know, or the Doctor either, many of those baptized persons might be in these Churches, yea the most of them, and but a few, it may be no more but those 120. mentioned *Acts 1. 13. 14. 15.* To whom were added about 3000. souls, who continued in the Apostles Doctrine, and fellowship, and in breaking of bread and in prayers. *Acts 2. 41. 42. 44. 46.* And as for the world of Beleevers mentioned in another argument drawn from *Joh. 12. 19.* behold the world is gone after him. That Scripture doth not say they beleeved in him, much lesse that there was a world of Beleevers in the Church in Jerusalem. Neither is there mention in any Scripture quoted by the Doctor of

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8000. new Converts besides women and children. Neither doth that Scripture produced Acts 4. 4 prove any such thing: For the Reader may consider that the number of them there mentioned are but 5000. And albeit the Doctor make them up 8000. by saying those 5000. men were added to the Church, and joyned to the formers Beleevers pag. 57. Yet there is a twofold mistake in the Doctors Addition, to wit; First, that some of the 3000. (may be) were women, and how then can the Doctor say, there were 8000. new converts besides women. Secondly, these 5000. are onely called men and not converts, not beleevers. For howbeit many of them hearing the Word beleeved, yet it is not said the 5000. men beleeved: And the truth is the Text well considered only holds forth, that, the number of men was made up five thousand.

ἡ ἑξήκοντα ὀκταμύρια ἑξακισχίλια πέντε, & factus est numerus virorum, quasi millia quinque, and the number of men was made about five thousand, not 8000. And as for the many 10000s. mentioned Acts 21. 20. μυριάς comes of μυρί & infinitus (and though the word μυριάς do sometimes signifie numerum decem millium, yet not alwayes, but for some great number which cannot suddenly be told) as Luke 12. 1. And *Bez.* both according to the old and new version of the Greek into Latine, reads it *millia 10000s.* not *decem millia 10000s.* and so we have it in our English Bibles translated thousands. And the following verse 23. will make it probable that there were not many 10000s. for there we thus read; The multitude must needs come together, so that I say its probable, that they were not so many 10000s. but they could, yea must assemble together. Neither can the Dr. make good from those Scriptures he produceth pag. 62. to wit, Acts 1. vers. 21. 22. cap. 6. vers. 2. 4. and cap. 8. vers. 1. That there was almost a hundred Preachers and Ministers besides the 12. Apostles in the Church of Jerusalem, The 12. are named indeed in Act. 6. 2. 4. but not 100. besides, no nor any one Preacher but them 12. And as for the other two places Acts 1. 21. 22. and Acts 8. 1. there is not any word concerning Preachers or Ministers, onely some directions touching the choise of *Matthias*, who was one of the 12. mentioned Act. 6. 2. And although they who were scattered preached the Word Acts 8. 4. yet the Scripture doth not declare that they were Preachers or Ministers of the Church in Jerusalem.

But the Doctor hath one Argument, which is more to the purpose

pose then all the other, which I desire the Reader seriously to consider, pag. 64. he thus further argueth.

That, which the Holy Scripture in expresse wordes, and in divers places hath declared unto us, that every Christian is bound to beleieve. But the Scripture in expresse words, and in diverse, places hath declared unto us, that there were divers assemblies, and Congregations of Beleevers in the Church of Ierusalem, and that the Apostles, and all the Beleevers in Ierusalem, did continue daily with one accord in the Temple, and that they brake bread from house to house: and that daily in the Temple, and in every house, they ceased not to teach and preach Iesus Christ.

Ergo, *There was diverse congregations, and severall assemblies, of Beleevers in the CHURCH of Ierusalem, where they did duly partake in all the Ordinances, and enjoyed all the acts of worship.*

Now I doe desire the Reader to consider how the Doctor Proves his Minor, which he saith is manifest from Acts 2. 46. and chap. 5. 12, 42. and chap. 3. 11, 12. and many more places, that might be produced, pag. 64. 65. 66. In all which discourse, the Dr. gives you nothing, but his own suppositions, and conclusions, for the proof of his Minor proposition which is his manner of discourse, throughout his booke.

This argument I answer; First, by denying the Assumption, or Minor proposition, and the reason of my denying all, is because the Scriptures produced by the Doctor, doe not in expresse words declare, that there were diverse assemblies, and Congregations of beleevers in the Church of Ierusalem, The Scriptures quoted do in expresse words declare the contrary to what the Doctor would prove; For, Acts 2. 44, 46. All that beleevd were together, and they continued daily with one accord in the Temple. and Acts. 3. 11, 12. It is expressly said; That all the people ranne together to them, in the porch, which is called *Solomons*. Act. 5. 12. And they were all with one accord in *Solomons* Porch. So that these Scriptures produced by the Doctor to prove, that there were divers assemblies and Congregations of Beleevers in the Church of Ierusalem, who met together in severall places, at one and the same time, to wit, upon the first day of the week, where they did partake daily in all Ordinances, doth expressly proove the contrary, to wit, that the Apostles, and all the Beleevers in the Church of Ierusalem, met together with one accord, in one place, to wit, the

the Temple, and in Solomons Porch, and brake bread from house to house, *καὶ οἶκον, Domatim*, not *καὶ οἶκους per singulas domos*, and thus they did *καὶ ἡμέραν, quotidie*, day by day, and they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers, and all that beleevd were together, Acts. 2.42, 44, 46. Yea, the Doctor himselfe saith in his Minor Proposition, the latter part of it. *That the Apostles and all the Beleevers in Ierusalem did continue daily with one accord in the Temple, and that they brake bread from house to house.* And this shall suffice for refutation of What the Doctor hath Written touching the first Proposition.

The second now followes page 81. viz. That all the Congregations and severall Assemblies made but one Church. And to this the Doctor saith, the Brethren themselves acknowledge, that all Beleevers in Jerusalem were all members of that Church, and they accord further, that it was but one Church. And it is manifest out of the Holy Scripture, Acts 2. 3. 45. 46. chapters. To which I also consent; But the Brethren have not acknowledged, neither hath the Doctor by Scripture proved, that in this one Church of Jerusalem there were averse Congregations and severall Assemblies of Beleevers; and therein I must manifest my dissent from the Doctors opinion, promising him, that whensoever he shall soundly prove it by expresse Words of Scripture (which he hath undertaken) I will acknowledge it.

The third proposition; which the Doctor comes next to prove, is, *That the Apostles and Elders, or Presbyters governed, and ordered, and ruled this Church joyntly and by a common council and Presbytery,* pag. 82. Which the Doctor saith is evident by these places following: Acts 11. 27. to the end. The words of this Scripture which the Doctor makes use of, to prove his Assertion, are these, Verse 30. *And sent it to the Elders by the hands of Barnabas, and Saul.* Here in these last words (saith the Doctor) We see, that the Presbyters, and none but the Presbyters received the Almes, which sufficiently proveth, that the Presbyters in all Churches were, the men of Government: pag. 82. It is not denied by the Brethren, that the Presbyters in all Churches were the men in the Government of the Churches in which they are Elders. But this I conceive (by the Doctors favour) doth not prove it, to wit; Because the Almes was sent to the Elders. Much lesse doth that Scrip-

ture prove, that the Apostles and Presbyters governed and ruled the Church in Jerusalem by a Common-councell and Presbyterie, which is the Assertion that the Doctor undertakes to prove. But in the 15. Chapter verse 2. 4. 6. 22. and in chap. 16. 4. And in Acts 21. 17, 18. The Presbyters of Jerusalem by name (saith the Doctor pag.) 83. are expressed. Out of which places of Scripture before the Doctor frame his Arguments, he pleaseth to make a digression from page 48. to 90. Wherein he highly extols the Presbyters, making them equall with the Apostles in all the Acts of Church-Government, (as appears by the Doctors owne words, pag. 88. I doe verily beleve (saith the Doctor) that the Presbyters did act as authoritively as the Apostles; and that the Presbyters might as well conclude, It seemed good to the Holy Ghost and to us, as well as the Apostles, and not onely the presbyters, who sate in Councell with the Apostles, and other presbyters, who were Ordained Elders by the Apostles; And the Assemblie now of Divines, or any other, may congregare and meet together in some one place, for the deciding of controversies, and differences of opinions in Religion, to state the Questions, and debate them from Scripture, or warrantable authority, and evidencie of reason deduced from thence, and may determine the question by joynt consent, or by the most voyces, and may say it seemed good to the Holy Ghost, and us. pag 87. 88. And that Presbiters have their authoritie as well grounded in the Word of God, as Kings and States have theirs, page. 89. And the Doctor doth more especially extoll the Presbyters of this kingdom in these our daies, telling what they have deserved from the Church, Parliament, and Kingdome more then any of their Predecessors, having ended his Digression, hee gives you his Argument, pag. 90. To wit: They that in the holy Scripture are cal'd Presbyters, and acted and ordered things in a joynt body, and Common-councell with the Presbyters, and exercised that ordinary power committed to them in the 18. of Matthew, they acted as Presbyters. But the Apostles in governing the Church of Jerusalem, consisting of many Congregations and Assemblies, acted and ordered things in a joynt body and Common-councell with the Presbytery of that Church, as Presbyters, Ergo, the Church of Jerusalem was Presbyterianly governed, and by a Common-councell of Presbyters. The Major, and Minor of this Sillogisme being proved (saith the Doctor) the conclusion will necessarily ensue. I know not that the Brethren

ever denied, That the Church of Jerusalem was Presbyterially governed; And although the Dr. be pleased to make that his conclusion, yet (under Reformation be it spoke) that conclusion doth not follow upon the premisses. For if the Dr. please to review his Argument, He shall finde, First; that the subject of his *Major* proposition is left out both in his *Minor*, and in his Conclusion: The first part of the Doctors *Minor* should have beene this, to witt, But the Apostles in the holy Scripture are called Presbyters, and who ever denyed this; Also the first part of the Doctors conclusion should have been this, from these two premisses, to witt; *Ergo*, The Apostles acted as Presbyters which Conclusion is not the thing in Question. Secondly, that from the second part of the Doctors two propositions (to witt, They that acted and Ordered things in a joynt body and Common-councell, which the Presbyters, acted as Presbyters; But the Apostles in governing the Church of Ierusalem acted and Ordered things in a joynt body, and Common-councell with the Presbytery, (or Presbyters either) of that Church: *Ergo*, the Apostles acted as Presbyters.) This should have been the Doctors conclusion.

Now the truth is, though the Apostles were called Presbyters in the Scripture, yet it followeth not, that they acted as Presbyters, but as Apostles Acts 15. And they cannot therein be a pattern and president for Presbyters; First, because the Apostles had the care and charge of and over all Churches. 2 Cor. 11. 28. But the Presbyters had the care and oversight of some one Church onely, as Ephesus Acts 20. 28. or Philippi, Phil. 1. 1. and this the Dr. often inserts in his Book. That all the Churches we read of in the new Testament (though they were Presbyterially governed) were dependent upon their severall Presbyters, pag. 12. And secondly, because this would make the Presbyters Independents indeed, for so the Apostles were in the Government of all the Churches; The Presbyters of Jerusalem, of Ephesus, and of all the Churches were dependent upon the Apostles, and the Apostles onely depended on Christ, by whose holy spirit, they were all alwayes guided in the government of their Churches, and therefore they said Acts 15. 28. It seemed good to the Holy Ghost and us. And though the Doctor say the Presbyters might say so, as well as the Apostles because the Elders or Presbyters are mentioned there: The Dr. might have also considered that the Brethren, even the whole church, the multitude (how many soever the D. can make of them) were present as well as the Presby-

the Presbyters. Acts 15. 4. 12. 22. 23. 25. 27. 28. And so have made the Brethren, the multitude, even the whole Church Independent also; and the Dr. might as well have affirmed, that the Brethren even the whole Church might say, It seemed good to the Holy Ghost and to us.

To the fourth proposition; 'That the Church of Jerusalem and the Government of the same, is to be a pattern for all Congregations and Assemblies in any City or vicinity to unite into one Church, and for the Officers and Presbyters of those congregations to govern that Church joyntly in a Colledge or Presbytery, pag. 97. And for the proof of this fourth Proposition, the Doctor saith; 'That all men acknowledge, that the mother Church must give an example of Government to all the Daughter Churches. Neither do the Brethren deny (saith the Dr.) but the Government of the Church of Jerusalem must be the pattern of Government to all Churches. But the Dr. knows, that the Brethren deny that the Church of Jerusalem consisted of divers Congregations and severall assemblies under a Common-councell, Consistory, Colledge, or Court of Presbyters. And this they have not granted, neither hath the Doctor proved. And this may be sufficient to be said in answer to the four Propositions touching the first question.

And now I come to the second Question, which is concerning the manner of gathering of Churches, and admitting of Members and Officers pag. 98. which Question the Dr. thus states, viz. 'Whether Ministers of the Gospell may, out of already gathered assemblies of Belcevers, select and chuse the most principle of them into a Church-fellowship peculiar unto themselves, and admit of none into their society, but such as shall enter in by a private Covenant, and are allowed by the consent, and approbation of all the Congregation? And this Question the Doctor brancheth into sixe Queries pag. 98. 99. Wherein the judicious Reader may perceive the Doctor (through mis-information I conceive) hath mistaken the stating of the Question, which he partly acknowledg eth pag. 100.

But now I shall set down (saith the Dr. pag. 100) Gods method and the Apostles practice in gathering of Churches, and the manner they used in making Members in every Church, and compare it with the method our Brethren (the Independents) use, &c.

And

And to this purpose the Doctor begins with Christs commission,
 Matth. 28. 19, 20. and Mark. 16. 15, 16. and Acts 1. 15, 16.
 17, 18, 19, 20.

Out of these severall Scriptures the Doctor observes these three things, pag. 101. and 102. To wit, First, That they should teach no other things but what Christ commanded them, and appeared to them in, and for which they had his Word and warrant. Secondly, the condition, which they were to propound unto all nations and people, upon which they were admitted into the Church, was Faith, Repentance, and Baptisme. And thirdly, that this commission was delivered onely to the Apostles and Ministers of the Gospel, that they should admit whosoever beleaved, and were baptized; And they that beleaved not would not be baptized, were not to be admitted. These are the Doctors owne words, page 102. and page. 103. The Doctor for prooffe quotes the third Chapter of Matthew, and Luke 3. 7. And the sum of *Iohns* preaching (saith the Dr.) is mentioned, verse 3. It was the baptisme of Repentance for the Remission of finnes. Also he there cites Luke 7. 29. That all the people that heard him, and the Publicans justified God, being Baptized with the Baptisme of *Iohn*; But the Pharisees and the Lawyers rejected the counsell of God against themselves, being not Baptized of him. page 103. 104. But now to go on (saith the Dr. pag 104.) after the Resurrection and Assension of Christ, &c. Where he quotes, Acts 2. 37, 38. Then they that gladly received the Word were Baptized, and the same day were added unto them about three thousand soules.

Hence the Doctor observes, that the Apostles propounded no other condition or termes for the making all and every one of them members of the Church, but Repentance and Baptisme, *The which, when the people had accepted of (saith the Doctor) They were forthwith admitted, &c.* page. 104. For another prooffe the Doctor produceth, Acts 10. 44, 47, 48. Where the Doctor affirmeth, page 106. *That those Brethren who came with Peter did not intermeddle in that businesse, to wit, of their admittance (by Baptisme) into the Church.* Now I conceive the reason, why those Brethren did not intermeddle to hinder their admittance to that Ordinance

nance of Jesus Christ, (to wit, Baptisme in water) and so to an entrance into the Church; was, not because they had not such Libertie, but because the Brethren had no just objections, or hindrance to declare to Peter.

That the Brethren had a liberty to have declared any thing, which might justly have kindred the administration of that Ordinance of Baptisme unto them, doth appeare by the Question which the Apostle expounded. verse 47. *Can any man forbid water, that these should not be baptized?* And the Dr. himselfe acknowledg-
 'ed, pag. 102. That the Brethren or Disciples of the Church of
 'Jerusalem (who must be a patterne (saith the Dr.) of all churches)
 'had this libertie to except against some sorts of persons, and hin-
 'der their admittance into the church, though baptized according
 'to Christs Commission, and Preachers chosen and sent by Christ
 'himselfe. And that in case such persons have been formerly known
 'to be open Enemies, and persecuters of the church, and then
 'they are justly to bee suspected (saith the Dr. page. 102.) untill
 'they have given publike Evidence by witness to the Ministers of
 'their true Conversion, and there produceth a plaine instance to
 prove this page 102. Acts. 9. 26, 27, 28. *And when Saul was come to
 Jerusalem (ἐμπήν κολαῖς tentabat jungi) he assayed to joyne him-
 selfe to the Disciples, but they were all afraid of him, and beleevied
 not that hee was a Disciple, &c.*

Now this liberty have all the disciples in the like case, because Je-
 rusalem the Mother church is the pattern of all other the Daughter
 Churches, as the Doctor confesseth, yea affirmeth, page 97.
*And saith, all men acknowledge, That the Mother Church must give
 an example of government to all the Daughter churches. And this is
 also by the Doctor acknowledged, page 102. to be a part of the power
 of the Keyes, to open and shut the doores of the Church; that is, to ad-
 mit such as are for their Faith, Knowledge and Repentance sufficiently
 qualified, and fitted to be made members, and to refuse such, as are
 not fit to be received into the fellowship of the church; either for their
 Ignorance or other sins and offences, &c.* Now, then when it doth
 evidently appeare, That the Disciples or Brethren (not to say Si-
 sters, though they are Disciples also) of the Church in Jerusalem
 (in her most flourishing condition) had this libertie to declare
 their

their feares, and the ground thereof against *Paul*, who was at that time a Beleever, a Baptized person, & a Preacher, or minister of the Gospell, so that although, hee came, and assayed, to be joy-
ned to the Disciples, and be admitted a member among them, that he might have fellowship with them in the worship, and ordi-
nances of the Gospell: Yet was thereby hindered from admit-
tance untill *Barnabas* witnessed his condition and conversation to the Apostle, and then he was with them coming in & going out at Jerusalem. How can the Doctor make good, that 'The Presby-
'ters alone without the consent of Brethren may admit members,
'and cast out members, and that the Brethren or the congregation
'hath nothing to doe to hinder any such thing, page 102,
'106.

For further proof hereof: 'The Doctor urgeth *Act. 8. 35.*
'to 40. The example of the Eunuch, to whom *Philip* being sent
'preached Jesus, and Baptisme in his Name, and it is related, That
'when they came to a certaine water the Eunuch said unto him;
'See here is Water? What doth hinder me to be Baptized? And *Philip*
'said, If thou beleevest with all thy heart thou mayest, &c. licet,
'And he answered and said, I beleeve that Jesus Christ is the Son
'of God: And he commanded the Charet to stand still; And they
'went downe both into the water, both *Philip* and the Eunuch,
'and he Baptized him. Here we see (saith the Doctor) that *PHI-*
'*LIP* admits him into the number of beleevers, and makes him
'a member of the Church. But the Doctor saith, this was without
'consulting with the Congregation, by his owne authority, and
'upon the Eunuch his own testimonie, pag. 106.

I answer, that *PHILIP* had a speciall command from God for
what he did herein, and so had *Ananias*, *Act. 9. 15.* touching *Saul*,
which is the next Instance which the Doctor brings in this same
106. pag. And albeit the Doctor affirme; 'That *ANANIAS* did
'not say to *SAUL*, I will consult with the Church to see whither
'they will admit thee to be a member, for thou hast greatly wast-
'ed the Church, and made havock of the Saints, and therefore I
'will have their approbation, and consent, and thou shalt give
'in evidences of thy true Conversion, &c. And so be received and
admitted.

' But without all this ado (saith the Dr. pag. 107.) he baptized
 ' *Paul*, and admitteth him into the number of Beleevers, and makes
 ' him a Member of the Church. Yet if the Reader look back into
 the 102. page of his Book, The Dr. there makes an exception from
 the power which he a little before had affirmed the Presbyters
 have to admit Members, by vertue of Christ his commission, upon
 the profession of their faith and repentance, and receiving bap-
 tisme, without any further Testimony; 'Unlesse (saith the Dr.)
 ' they had been formerly known to be open enemies, and persecu-
 ' tors of the Church, and then they were justly to be suspected, till
 ' they had given publike evidence by witnesse of their true con-
 ' version: And gives an instance in *Paul*, who for a time the Dis-
 ' ciples feared Acts 9. 26. 27. till they had better information, and
 ' proof, that he now preached the faith, that he had once persecu-
 ' red, and had suffered for it, pag. 102. To rehearse all the Scriptures
 alledged to prove this method of God and practise of the Apostles
 were needlesse. But passing by such as are not so plain and clear
 for the proof thereof, and also omitting, what the Doctor hath
 said touching the Brethren, in comparing their practise with the
 Apostles: Because the Dr. is mistaken in stating the Question, and
 also in his Queries, as before I mentioned in the 14 page of this
 my answer, and the Reader may see pag. 98 99. and 100. of the
 Doctors Book. I shall give the Reader the result of all, that the
 Dr. hath written from pag. 100. to the end of his Book, touching
 Gods method, and the Apostles practice in gathering of Churches
 and admitting Members, viz. 'First, That Christ having given
 ' a Commission to his Apostles to teach all Nations, and baptize
 ' them, Matth. 28. 19. 20. Mark. 16. 15. 16. the Apostles practised
 ' accordingly. Acts 2. 37. 38. Acts 10. 44. 45. 46. 47. 48. and so
 ' did Philip Acts 8. 35. 36. 37. 38. and Ananias Acts 9. 10. 18.
 ' Secondly, That the condition or termes, which they were to
 ' propound unto all Nations and people upon which, they were to
 ' be admitted into the Church, were Faith, Repentance, and Bap-
 ' tisme. Mark. 16. 15. 16. For the commission was delivered to the
 ' Apostles, that they should admit whosoever beleeved, and would
 ' be baptized, and they, that beleeved not, and would not be bap-
 ' tized, were not to be admitted, pag. 102. and pag. 104. The Apo-
 ' stles

'stles (saith the Dr.) propounded no other condition or termes
 'for making all and every one Members of the Church but Repen-
 'tance, and Baptisme, *Act. 2. 37. 38.* Thirdly, that the Apostles
 'and all succeeding Ministers of the Gospell should admit whose-
 'ever beleev'd, and were baptized, to be Members of the Church,
 'and teach them to observe no other things but what Christ com-
 'manded them, and for which they had his Word and warrant:
 'pag. 101. and 102. *Matth. 28. 19. 20.* And this (saith the Dr.)
 'the Apostles did practice, without requiring them to take a pri-
 'vate covenant, or enter into the Church by way of a particular
 'covenant, pag. 105. *Act. 2. 37. 38.* This being the summe and
 result of that method and practice, which the Dr. conceives should
 be done in gathering Churches and admitting Members, which the
 Scriptures will warrant, and Christ Jesus approve of as his fathers
 will, I shall now take liberty to declare, what I know by mine
 own experience to be the practice of some Churches of God in
 this City. That so both the Dr. and the Reader may judge how near
 the Saints, who walk together in the Fellowship of the Gospell
 do come in their practice, to these Apostolicall rules and practice
 propounded by the Dr. as Gods method in gathering Churches,
 and admitting Members. I say, that I know by mine own experi-
 ence (having walked with them) That they were thus gathered;
viz. Some godly and learned men of approved gifts and abilities *Matth. 28.*
 for the Ministerie, being driven out of the Countries, where they *18. 19. 20.*
 lived by the persecution of the Prelates, came to sojourn in this *Mark. 16.*
 great City, and preached the Word of God both publikely, and *15.*
 from house to house, and daily in the Temples and in every house. *Act. 8. 4.*
 they ceased not to teach and preach Jesus Christ: and some of them *Cap. 1.*
 have dwelt in their own hired houses, and received all that came *1. 20. 21.*
 in unto them, preaching the Kingdome of God, and teaching those *22.*
 things, which concern the Lord Jesus Christ. And when many *Act. 10. 20.*
 sinners were converted by their preaching of the Gospell, some of *21.*
 them that beleev'd, consorted with them, and of professors a great *Act. 5. 42.*
 many, and of the chief women not a few. And the condition *Act. 28. 23.*
 which those Preachers both publikely and privately propounded *30. 31.*
 to the people, unto whom they Preached, upon which they were *Acts 17. 1.*
 to be admitted into the Church was Faith, Repentance, and Bap- *2, 3, 4, 5.*
 tisme, *Acts 17. 5.*
11, 12.
Acts 2. 38.
40, 41, 42.

tism; and none other. And whosoever (poor as well as rich, bond as well as free, servants as well as Masters) did make a profession of their Faith in Christ Jesus, and would be baptized with water into the Name of the Father, Sonne, and Holy Spirit, were admitted Members of the Church; but such as did not beleve, and would not be baptized they would not admit into Church-communion. This hath been the practice of some Churches of God in this City, without urging or making any particular covenant with Members upon admittance, which I desire may be examined by the Scriptures cited in the Margent, and then compared with the Doctors three conclusions from the same Scriptures, whereby it may appear to the judicious Reader, how near the Churches some of them come to the practice of the Apostles rule, and practice of the primitive Churches, both in gathering, and admitting Members. And my humble request to the Doctor is; That he will use all meanes, that the method of God, and practice of the Apostles in gathering of Churches, and admitting Members, may be conscientiously practised by his Brethren of both sides according to the revealed Word and Will of the Father.

F F N F S.

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